

AN
EASE FOR OVERSEERS
of the poore:

ABSTRACTED FROM THE STATUTES,
allowed by practise, and now reduced into Forme, as a
necessarie Directorie for Immploying, Releening,
and ordering of the poore.

With an easie and readie Table for recor-
ding the number, names, ages, exercises and defects of
the poore, fit to be observed of the Overseers in
every parish.

Also hereunto is annexed a *prospect* for
rich men to induce them to giue, and a patterne for poore men
to prouoke them to labour, very pertinent
to the matter.

The principall heads hereof appeare in the next page.

Rom. 12. 7.

If we haue an office let vs waite on the office.



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to the Vniuersitie of Cambridge. 1601.

AN
EASE FOR OVERSEERS

of the poor:

ABSTRACTED FROM THE STATUTES

relating to the poor, and now reduced into one

and ordered by the Court

of the King

With an ease and variety of rules for recovery

and the punishment of the poor, and the

the poor, and the punishment of the poor

every parish

Also the same is annexed to a

and the same is annexed to a

to the poor, and the punishment of the poor



The poor, and the punishment of the poor

LONDON

Printed by J. Smith, in the Strand

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to the University of Cambridge

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The Inſcriptions or ti- *tles of the principall heads handled* in this Booke.

A table for a readie view of the poore.

- 1 Of the word Ouerſeer.
- 2 What an Ouerſeer is.
- 3 The diuerſitie of ouerſeers.
- 4 What perſons be fit to be made ouerſeers.
- 5 How to diſcerne ſuch men as be vnmeet to be ouerſeers.
- 6 What Ouerſeers ſhould conſider beeing called to office.
- 7 The office of ouerſeers.
- 8 Who be liable to taxationſ.
- 9 The cauſe of taxationſ.
- 10 What ſtocke will ſerue to ſet the poore on worke.
- 11 What poore muſt be ſet to worke of the ſtocke.

- 4
12 The place where they are to be set
on worke.
- 13 What workes are fit to be done by
the poore.
- 14 How their workes may be profi-
table.
- 15 What poore are to be releued
with money.
- 16 A description of poore by their
defects.
- 17 The signification of the word Im-
potent.
- 18 What children are to be put Ap-
prentices.
- 19 Obseruations for Ouerseers.
- 20 A prospect for rich men to induce
them to giue to the poore.
- 21 A patterne for poore men to pro-
uoke them to labour for their li-
uing.

A note of such poore as be charge-
able and burdenous in the parish of Wo: in the
Countie of Suffolke.

A readie forme for a speedie inspection of the poore.

1700												
	1	2	3	4	5	6	7	8	9	10	11	12
Wardes	Names and Families.	years	Defects	vfuall workes	weekly gettings	of whom they haue worke.	who want worke	Such as be fit for Appren- tices and ser- uice.	Such as keepe or- phans and others	weekly allow- ance	Beggers li- censed in the parish.	
East	Father Got his wife	71	palsie									
	Ioane	69		knitte	viii. d.	W. True.		John Gott.		x. d.		
West	Richard	19	ideot								Rich. Got.	
	mother Ter	67	lame									
	Marie	20		spinne	x. d.	John Mart.			mother Terre kee- peth	ii. s.		
	John	15	deafe					Alice Terre.	W. Ren. } base. Io. Ren. }			
North	Alice	9										
	Widow Fit	51	diseased									
	William	16		weaueth	xii. d.	H. Till.						
	Richard	1					R. Fitt.					
South	John	8	dumme				H. Fitt.	Richard Fitt.		viii. d.	John Fit.	
	Henrie	6										
	Thomas Fig	43		labourer	ii. s.	of diuers men.						
	Susan	34	bedred						Thomas Figge	iii. s.		
	Raph	14							keepeth			
	Leonard	9	blinde				Raph Fig.	Raph Fig.	Ro. Segge. } orphans. Th. Rere. } Hen. Tod. }		Rose Fig.	
	Rose	5	lame									
	Henrie	3										
	Thomas	2										
	persons 20.		diseased	workers			idle	Apprentices.	orphans and other	Allow.	Beggers.	
			9	4			3	4	5	6. s. 6. d.	3	

This Table may be extracted to a greater or lesser number according to the multiplicite of the poore.

In distribution of this money } persons }
their must be } seasons }
respect of the } by their }
Impediments } That they may have a proportionall allowance according to the
Temperature } continuance and measure of their maladies and miseries.
That somewhat be retained and reserved in sommer, that their re-
leece may be more liberall in winter.

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To all Ouerseers:

the Author wisheth
Care to their office, health to their
bodies, and Heauen to their foules.



Alexander that magnanimious and mightie Monarch, in his martiall affaires would admit conference with his meanest followes: holding it for a principle of experience, that as many threddes are stronger then one by cōbination, so many heads are better then one in consultation.

By which president we may learne in businesse tending to a common benefit, not to reiect or pretermitt the iudgement of any well affected writer: for as the Philistim was slaine by Dauid whome Saul thought a man disable to doe it, so a worke of some worth may be performed by him, whome the world deeme very weake to accomplish it.

In cases of Common-wealth euery one must be readie to extract his talent to the best, as the Iewes did stretch their estates to fortifie the ruinous walls of Ierusalem at the worst; and he which doth his best is not to be blamed for his forwardnes, no more then the souldiour in the field which giues the first onset to fight.

He that is most skilfull in Architecture doth finde more trouble in contriuing the frame, then in finishing the worke: and so it is with the best Artist, the forme of inuention is more busie then the action it selfe: and therefore seeing I haue framed an easie platforme to begin a good worke, I must leaue the finishing, to them which are better able to build it. For this worke is brought to best perfection by protraction of time: because practise and experience doe alwaies adde somewhat to the Action.

Excellent is that law which is last provided for the poore, but yet as gold be it neuer so pretious is vnprofitable without vse, so Laws be they neuer so landable want life without execution: therefore such as be Ouersees for the poore must consider that the letter the lawes be, which

are provided for the poore, the more they are condemned that neglect the looking to the poore: and the greater glorie a Prince getteth by en-acting good lawes, the greater shame the subiects reape by disobeying the lawes.

I haue set forth this Treatise, not for ambition, as Nimrod did the tower of Babel to get a name, nor for vaine glorie, as Absalom did a pillar to preserve his name (for that cause I forbear my name:) but of meere affection to my native countrie to further it.

If there be any thing omitted, amend it: if there be something worth the following, use it: if it be a little defectiue, excuse it: for Argus could neuer see all, nor Christ himselfe content all.



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An Abstract of so much as concerneth Ouerseers in this Treatise.

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In this table is summarily contained

I. The Division {
1. of the word Ouerseer which doth illustrate and set forth the { Antiquitie } of the Title whether it be taken { Simply.
2. of the kindes of Ouerseers { Excellencie } Compositively.

II. What an Ouerseer is {
1. by Description { of his { Office, to haue charge over the poore as the shepheard ouer his sheepe
2. by Execution { Actions { to imploy { by { worke
to relceue { money { the defects of the poore.
to order { discretion {

III. The men {
1. fit { to be made Ouerseers { by the gifts of { Fortune { wealth.
2. unfit { Nature { as { wit.
Grace { a good Conscience.

IV. What Ouerseers should consider when they are chosen. {
1. the Author { which is { God, that they ouersee others, as he ouerseeth all.
2. the Office { Good, that they shroud not malice, &c. vnder it.
3. the Rule of Charitie, to doe as they would be done to.

V. The Office of Ouerseers.

VI. The persons {
Temporall { liable to Taxations { by Statute.
Spirituell { by Proclamation.

VII. The Cause of Taxations, which serue for three singular uses {
1. for a Stocke to set the poore on worke.
2. for a Relcefe of the aged and impotent, &c.
3. for the putting forth of Apprentices.

VIII. The order {
1. of Rayning { of a Stocke in respect of { the Substance { which is to be moderated according to the { multiplicitie of the poore.
and quantitie { abilitie of the parrish.
2. of vsing Specially { Circumstance { place of habitation.
and qualitie { 1. of the persons: who are to be set on worke.
2. of the place { to be agreeable to the { dispositions
3. of the workes { educations
constitutions { of the poore.

IX. The Relceuing of the poore with money: who are described {
by the { Defects { of Nature { as { olde.
of Senses { blinde.
of Members { lame.
of the whole bodie. { not able to worke.

word Impotent: by reason of { decrepitie.
infancie.
natiuitie.
casualtie. { &c.

X. A Table to contriue whatsoeuer is necessarie for recording of the number, names, and necessities of the poore.

I haue imployed my time to publish it, bestow your paines to peruse it, and practise it so farre as it is tollerable with the Law, profitable for the place, and imitable in your discretions.



AN EASE FOR OVER- SEERS.

Of the word Ouerseer.



VR first parent was called Adam, that his name deriued from the earth might signifie his dissoluble nature; Caine was called a tiller of the ground that his additiō might bewray his education and facultie; so men are called Ouerseers, that their titles might illustrate and distinguish their offices, which titles being aptly attributed and extracted from the essence of the office are singular arguments of wisdome, as it was in Adam to giue proper names to euery creature to manifest their dispositions.

The word Ouerseer by } Simply.

deuision may be taken } Compositiue.

Simply it is called Seer (as a speciall title of inspiration) and as among the heathens the Philosophers were deemed the wisest men in their daies, so among the Israelites a Seer was reputed an honourable person in the olde time, and was called a man of God: because by diuine inspiration he had foresight and pre-science of future things: hereof the prophets were afterward called Seers. 1. Sam. 9. 9.

Compositiue it is called Ouerseer) as a title of distinction of offices) and such were so expressly called which were employed about the building of the Materiall and Spirituall Temple.

When the materiall Temple of Salomon was erecting, there
was

was sixethousand Ouerseers and Iudges, which were officers appointed to see the building of it. 1. Chro. 27.4.

Those that labour for the building vp of the Spirituall temple, are by the holy Ghost phrased to be Ouerseers. Act. 20.28.

So that howe soeuer the word be taken, it may appeare that an Ouerseer is not a title of noualtie, but antiquitie, of indignitie, but excellencie: and it is an office that may beseeme the best, and not not the basest men.

What an Ouerseer is.

AN Ouerseer by the very etymologie of the word is one placed or set ouer others to see vnto them, as the sonne of Adiel was set ouer Salomons treasure to see vnto it.

He is rightly called an Ouerseer by the naturall and essentiall signification of the word: which seeth what is to be done, foreseeeth howe it may be done, and ouerseeth that it be well done.

There be di-	} as {	Apostles and preachers.
uers sorts of		Architects, &c.
Ouerseers:		Superuisors of wills.
		Gouernours of the poore.

The title is imposed according to the proprietie of the office, and the persons are dignified according to the singularitie of the subiect.

An Ouerseer of the poore is he which hath the charge of employing by worke, releeuing by money, and ordering by discretion, the defects of the poore; and this is not the least office, to be adorned with the title of Ouerseer of the poore: for as God himselfe hath a speciall respect to the miseries of the poore, so they be like God, which prouide for the necessities of the poore, as the Samaritane was like Christ, because he releued him that was wounded and distressed.

If he which was both God and man did not thinke much to become poore for our sakes, let vs not disdaine to Ouersee the poore for his sake.

What

Overseers of the poore.

2. waies { 1. by their names } to be { of honest report.
 { 2. by their vertues } men { full { of the holy Ghost.
 { of wisdom.

The Statute appointeth ouerseers for the poore to be Subsidie men, or for want of such substantiall men, which word as I conceiue may be thus taken:

A substantiall person is he which hath

{	Competencie	{ of wealth.
	Care of a good conscienc.	{ of wisdom.

I. The very ornament of wealth doth adde a kinde of grace & maiestie to a man, although he be destitute of the cheife habit of a man, whereas pouertie makes a man dispiseable, which by his properties is commendable.

III. The execution of the office requireth diligence, therefore he that is wealthie may the better neglect his owne affaires to attend of his office, but the poore cannot so conueniently forbear their businesse, vnlesse they neglect their own familie, and so consequently incurre the Apostles reprehension.

IV. If he be poore he will not be respected: for commonly the poore despise him that is poore, if he be set in office over the, and will not let to saie in derision as Iosephs brethren said of him, *Shall thou raigne over vs.*

as the best agent in this office: for there be many wealthie, yet dānable as Diues was: there be many wise, yet wicked as Achitophel was: there be many strict in their liues, yet hypocrites, as the Pharises were, and there be many offensive in their persons, and yet will not be defectiue in their office, as many of the Iewes were, but he which hath the custodie of a good conscience doth neuer miscarrie: for it confirmeth all where it is vsed, and confoundeth all where it is wanting.

Care of good conscience, is necessarie in regard of } God.
Men.

Of God: for riches, learning, honour, life, and such like are indifferent to Pagans and prophane persons as well as other: but a good Conscience is incident to a few that feare God: therefore a good Conscience seasoned with grace is better accepted of God, then all the wisdom, worship, and wealth in the world possessed with a seared conscience.

Of men: which } Fruition }
will appeare by the } Defection } of a good Conscience.

The fruition of a good Conscience, though it be close will be discovered by a mans dealings, as muske in the bosome will be bewraied by the saour: such an one will haue an eye into his office to performe it with all diligence, and what auails good lawes if officers make no conscience to execute them.

Where there is *Defection* of conscience, there is confusion of all order: such an Overseer will oversee all, but doe nothing at all: he will looke like a lyon, and dominere like a deuill ouer the poore.

Many seeke for offices of countenance, most sue for offices of profit, but few will take an office that bringeth nothing but trouble, as the office of an Overseer, &c. which although it be a place of credit for the benefit of a common wealth, yet who for conscience sake would vndertake it vnlesse it were imposed vpon him by compulsion of law. And what is the reason there is so much corruption, negligence, and abuse in officers, but onely the defect of a good conscience.

*How to discerne such men as be very**vnmeet to be made Ouerseers.*

AS brasse may be bewtified with gilding, so a bad man may be graced with glorious titles, as Pilate was a Iudge, and a Iewe, Haman a gouernour and a tyrant, Iudas an Apostle & a traitour, so a man may be an Ouerseer and an Atheist.

The Magistrates which haue the election and nomination of Ouerseers should haue a speciall respect therein, that as Paul willed Timothy to choose such widowes as were widowes indeede, so they should appoint such to be Ouerseers as bee men indeede, and as Pharao choosed Ioseph to be Gouernour: because he was the fittest in the land, so should they choose such men to be Ouerseers which be fittest in the towne.

The indiscrete and vnfit choise of many men which be made officers, is one cheife cause to diminish the dignitie of offices, therefore as Iethro willed Moses in choosing of offices to cull out me by their conditions, so should magistrates in making ouerseers find out men by their dispositions, and set a marke vpon their names for a note of distinction, as the shepheard setteth a brande on his sheepe to knowe his from other sheepe.

The Ouerseer is an eie to the Magistrate in these actions, and therefore it were not amisse to take his information: for in that he makes collection of the money, he is best acquainted with the inclination of the men, and if they be credible, charitable, and conscionable, it will appeare (as the bell by the sound) by their willing speeches and payments: as for instance.

I. There be some Contributors (be they neuer so reasonably rated) will complaine of their taxing, giue with such grutching, and pay with such delaying, that most of the time is taken vp with attendance about them.

II. There be others which bewray their mindes by sinister meanes; go to their houses for money, they will absent themselves on purpose, aske them at Church, they will say they haue no money about them, bidde them bring it to Church, and they will say they forgot it: nay rather then faile they will not come at church.

III. There be others that haue money at commaundement, who

who will followe the lawe for euery trifle, frequent idle pastimes to abuse the time, consort with ill company to corrupt their manners, exceede in apparell and diet beyond their degrees, but will not part with a pennie (vnlesse it be compulsitiuely) to doe the poore good.

There be some haue lesse kindnesse to the poore, then Diues dogges had to Lazarus, they will scandalize and abuse the overseers with speeches as (Shimei did David) when they demaund money, and rather then faile outface them with a false oath to defraud the poore of their money.

V. Their be others which are backward in all good actions, they will not yeelde a pennie for the preferment of the Word, or for the supplying of any good vses, but will paie no more then the law will constraîne them, alleadging like the Iewes, we haue a law and by our lawe we must liue.

These and such as these which are such Arch-enemies to the poore, be not meete to be made overseers for the poore: for they which pay with such repining, and practise such shifts of impietie, will but gripe and beguile the poore, if they be made gouernours ouer the poore.

What Overseers should consider when they are called to office.

I. **A**S the hearts of kings are in the handes of God, so he ruleth the hearts of all, be their intents neuer so secret, therefore though overseers be chosen by men, yet remember that he which searcheth the raines hath the greatest stroke in it: and so discharge your office in the sight of men, as God himselfe hath the oversight of you: for he is called *Pantoculus* because he seeth all things.

II. You must sequester all malice from the office, as you would purge grosse humors from the head: for it is a common fault in these daies that men will reuenge their priuate displeasures vnder colour of their office, when they cannot, or dare not do it in other lawfull courses; as the lawe imposeth nothing, or punisheth any of malice, so should the executioners of the law do, but if they shroud

their malice vnder it, it is not onely an abuse to the office, but a sin in ouerseers to be tainted with malice: and therefore if Dauid was punished for making away Vriah vnder coulour of office, & the gouernours deuoured of Lyons for abusing Daniel vnder colour of their office; let such feare to be some way afflicted, that are so ill affected in their office.

I I I. Such as be ouerseers should remember that they hold not their office by patent, but as tenants at will for a yeare, and as they ouersee others, so they shall be ouerseene themselues. And therefore it is wisdome so to demeane themselues in their office, as they would be dealt with when they are out of office.

The office of Ouerseers.

THe office of an ouerseer extendeth farre, but it consisteth specially in taxing Contributions for the releife of the poore, & in the discretiue disposition and ordering thereof.

In taxing of Con-tributors considera-
tion must be had

{ To equalitie.
To estates.
To the time.

I. To *Equalitie*, for where things are not equall there is much iniurie; if ballances be not equall the waight cannot be iust, if oxen be not equally yoked they cannot draw well, if cockes be not equally matched they cannot fight well, and so if men be not equally rated with their neighbours they cannot agree well: if the Corinthians were admonished to supply the necessitie of the Saints, that there might be some equalitie, why should not Contributors be equalized according to their proportion, seeing it is for the poore.

It is a common oversight in this age, that in most cases of impositions, taxations, &c. the square of equalitie is dissolued, and men are charged as the dice chance, dewee-ace cannot, fise-sinke will not, but cater-tray beare all away: that is to say, the pore cannot, the rich will not, but the middle sort must pay all. Paul told the Corinthians it was not fit that other men be eased and they grieued: so say I, it is not good that some should be remitted, and others

others racked: for as a burthen if it be equally borne by many according to their strength and stature, seemeth light though it be heauie: so common charges (which many count a burthen though they be a benefit) if they be supported according to euery mans portion, though they seeme great they will not be grieuous.

2 To Estates: which *by their portions* must be counterpoised *by their charge*.

By their portions: for many in these daies are abused by supputations, estimations, affectations, or reports. If one be worth an hundred poundes, some will double it, many wil triple it, but most will report more then it is: hereupon men are drawne to greater charges then their abilitie will beare, and that is the next way to make poore to maintaine poore, or (as we say in our common pro- uerbe) to robbe Peter to pay Paul.

By their charge: for the occupier can not set downe what he gaines by his ware, vnlesse he defraie his detriments and charges sustained by it. The husbandman knowes not what commoditie he gets by his croppe, vntill he recounteth his charge of ending the corne: euen so Overseers can not with equitie descend into mens estates, vnlesse their reuenues and retinew, their countenance and charge, their liuings and families be conferred together. As for example: If one valued at five hundreth poundes hath but his wife and himselfe, and an other estimated at a thousand poundes hath wife and many children, the first mans estate for wealth is better then the second, respecting his portion by his charge, and by all reason is to be rated as much as the other.

3 To the Time: for when things are plentiful and cheape, those rates must discontinue which were taxed in deare and extreame times. Contributions are not giuen to make or multiplie poore, but to mitigate pouertie: and therefore as the law giues libertie to taxe men alwaies as occasion requires: so it leaues a discretion, to abate something as the time serueth.

Who

Who be liable to Taxations.

Taxations are to be } Temporall.
 raised vpon men } Spirituall.

That is to say,

By statute } Euery inhabitant } in the parish are
 } Euery occupier of lands } to be taxed.

By proclamation } Parsons and vicars &c. be bound to the releefe
 } of the poore as well as others being inhabiting
 } within the parish as an inhabitant.
 } Euery one that hath tithes appropriate, cole-
 } mines, or landes in manuell occupation, &c. is
 } chargeable, and so for such as haue saleable
 } woods proportioning the same to an annuall
 } benefit.

If God had made all rich one would not care for another, if all poore, one could not helpe another: therefore rich and poore haue neede one of another: and as the priests, and Leuites, & Laymen, conioyned to fortifie the decaied walls of Ierusalem without compulsion, so men of all degrees must combine to further the workes of charitie, of compassion.

The cause of Taxations.

Taxations } A stocke to set the poore on worke. } Anno 29.
 serue for sin- } The releefe of the impotent, &c. } Elizabeth
 gular vses, for } The putting forth of apprentices. } Regine.

Our forefathers were so forward in good workes that they thought they should neuer die well, if at their deaths they disposed not somewhat *ad impios vsus*, to remaine as a stocke to the towne where they inhabited, for the redeeming of captiues, succouring of prisoners, releeuing of poore, furthering of young married couples, &c. but sithence, either by reason that such stockes haue bin subuerted contrary to the disposition of the donors, or that men in this iron-age haue no deuotion to doe good; it falleth out, that
 where

where one dies as a benefactor to a townstocke, many thousands die, and bequeath all to their owne stocke.

*What stocke will serue to set the
poore on worke.*

The charge must be considered and moderated according to the	{	Stockes	{	of citties.
				of townes.
		Place of habitation.		
		Multitude of the poore.		
		Abilitie of the parrish.		

Citties and townes which haue common stockes for these vses finde the benefit of them by ease of charges, such as want the, feele the continuall burden of them, therefore such places being so wel provided, require the raising of a small stocke.

The place of habitation is to be respected: for where there inhabit clothiers, dornix-weauers and such which set many on work, it is pittie they should be permitted to send their worke into the countrie, or take strangers for apprentices, when they may supply themselues euen of their poore neighbours that dwell in towne with them, and if they had that care of the common weale, it were some cause of mitigation of the charge of a towne, and a manifest demonstration of their naturall kindnesse to their towne.

The multitude of the poore must be reduced to number: for in some places they be very fewe, in many places they swarme, and therefore as no martialist can make proportionall prouision for warre without a iust computation of his souldiers, so the taxing of money for a stock must be ordered according to the multitude of the poore, for which cause the statute inioyneth a booke of record to be kept, that the names, numbers, and necessities of the poore may be seene and considered with the charge.

The abilitie of the parish must not be pretermitted: a pitifull man will not ouer-burthen his beast, much lesse his brethren: as God hath not giuen wealth to euery man alike, so he hath not giuen poore to euery towne alike: and therefore if the multiplicie of the poore doth exceed the abilitie of the parish, it must be sup-

plied to other townes appropriate, adiacent and better able, according to the tenour of the Statute.

What poore must be set to worke with the stocke.

I. The children of those parents which shall not be thought able to keepe and maintaine them. Stat. 29. Eliz. Reg.

II. All such persons married or vnmarried, as (hauing no meanes to maintaine them) vse no ordinarie and daily trade of life to get their liuings by. Stat. 39. Eliz. Reg.

Whereof there be foure sorts: the

{ Willing.
{ Wilfull.
{ Negligent.
{ Fraudulent.

I. There be some willing to worke, but by reason either of the pennurie of their estate, or deficiencie of credit, or scarcitie of worke, or disabilitie in doing of worke, they are constrained to lue idlie against their wills.

II. There be others that are wilfull, & by reason they are rooted in idlenesse, or desperatly addicted, they will not work though they haue it, but had rather practise picking, stealing, begging, shifting, or any vnlawfull course; then till the ground of good husbandrie.

III. There be many which be negligent about their worke; when it is done

{ Abusiue-ly
{ Dilatiue-ly

{ In doing of it they care not howe, and so spoile the worke.
{ In delaying the finishing of the worke, which in a manner is to refuse to worke.

IV. There be others which will applie their worke, and yet will defraud the owner by imbeaselling or purloyning some away, and this doeth both cause distrust in themselves, and hinder others by their dissolute dealing.

Where

Where the poore are to be

set on worke.

The place must be appointed } Wilfull and incorrigible.
according to the dispositions }
of the poore as they be } Willing and tractible.

The willfull and incorrigible must be constrained to worke, in the house of correction, that by applying labour and punishment to their bodies, their froward natures may be bridled, their euill mindes may be bettered, and others terrified by their example.

The willing and tractible, it is fit to continue them at worke in their own houses: for as the house of correction is a place of chastisement for malefactours, so those which be of honest dispositiō holde it a reproach to be put there: and therefore it were indiscretion to offer them any place of discredit, when they are pliable in their businesse at home.

What workes are to be done

by the poore.

The workes are to be or- } Educations } of the poore.
dered according to the } Constitutions }

The Education of the poore must haue reference to those workes they haue beene commonly brought vp with, either by vñe or art: for if they be not appointed to easie and fit workes, the losse will be greater in learning, then the gaine will be in working; and therefore the statute well provideth that these stockes for the poore should be raised of sundrie things; as flaxe, hempe, wooll, threed, iron, &c. to the end that some of them may be fitting and agreeable to the educable faculties and workes of the poore.

The Constitutions of the poore must be respected, wherein consideration must be had to these three things.

I. To the Sexe, whether they bee men or women: for some persons be more vnfitte to perfourme many workes, then some other.

II. To the yeres, whether they be yong or old: for someworkes are more easie to learne then other, and of lesser charge, curious workes are more busie, and the paines will not requite the cost.

III. To their bodies, whether they be feeble or able: for some workes be more laborious then other.

These things beeing expended by Ouerseers, they must tender the poore and lay no more vpon them, then they are able to beare, as we intreat God to lay no more vpon vs then he will make vs able to beare: and those whome God doth punish with pouertie, let no man seeke to oppresse with crueltie, as the Taskmakers did the Israelites in Egypt.

*How the workes of the poore
may be profitable.*

HE that worketh expecteth to reap some profit by his paines, or els Gods blessing is not vpon his labour: therefore if you will haue any commoditie of the workes of the poore

You must { Hold the poore to worke.
Have account of their worke.
Make sale of their worke.

I. Holde the poore to worke, for most are so by nature given to ease, that it is as hard to bring their bodies to labour, as the ox that hath not beene ysed to the yoke to drawe.

The lawe prouideth a stocke to set them on worke, but if you will haue any profit extracted from the stocke, you must hold the poore to worke, and you shall find it will be a great extenuation of pouertie, otherwise their owne negligence will be the cause of their necessitie.

The Indian heathens would not give their children or seruants any meate to their dinner, vlesse they had some way deserued to be fed by their industrie or labour: and certes such as will not worke when they haue it, or neglect their worke when they are at it, are by the Apostles rule not worthy to eate: and if Draco that famous lawe-maker were aliue, he would not suffer him to liue which doth refuse to labour.

II. You

II. You must take account of their workes, if you will haue commoditie by their worke: as gentlemen take account of their stewards for their household charges, and of their bailifes for their reuenues; so must overseers doe for the workes of the poore, least the stocke be consumed by their slacknesse, as the estates of many gentlemen be, which neglect the taking of their accounts, till their arrerages haue eaten vp their reuenues.

This account may be done by way of examination in this sort.

Inquire {
1. howe many can worke.
2. what workes they can doe.
3. how much euery one can work in a day & follow it
4. what they can haue for their workes at the weekes
ende.

If you knowe what they may get in a weeke if they apply their worke, you may conceiue in discretion by their charge what their necessities be; and howe they may liue by their worke and if they follow it.

The Egyptians kept the names of all the inhabitants in a register booke, to knowe how euery one liued, and howe they were able to maintaine them and their familie: and many times in the yere they were examined, what they gained or receiued, to see if their gettings and expences were proportionable: and so the magistrate might easily perceiue who liued by his lawefull calling, or by shifting; this example should be imitated of overseers.

III. You must make sale of their works, to the ende you may reserue a sufficient stocke alwaies to imploy the poore, & to haue money to pay the poore for their worke as they doe it.

The statute limiteth a stocke to be raised of such things, as may be easily learned, and readily sold: as spinning of flaxe into threed for linnen, carding and spinning of wooll into yarne for wollen, bunching of hempe, &c. as they are workes soone compassed by any that are capable of wit; so they are things very vendible to put away when they are done. Therefore if there be any occupiers, artificers, or tradf-men in the towne, which haue vse for those things; the overseers should doe well to perswade them to buy these commodities, seeing it is for the benefit of their towne.

Overseers must as much as in them lie increase, or at least continue the stocke it selfe: and as for the benefit that may be made of the vse of it, it must support the necessities of those which worke.

You must conceiue, that at the first there will be some waste of the stocke, by reason of the vntowardnesse and vnaptnesse of many to worke, and therefore it must be supplied againe; and yet this kinde of waste is tollerable in two respects. 1. *of the inconuenience:* for it is better to sustaine some losse in learning them to worke, then to keepe them idle to induce them to euill. 2. *of the enterance:* for euery one must haue a beginning, and where there are many learners there will bee much losse, as the scholler wasteth much paper before he can well vse his pen.

This may suffice for the ordering of the stocke for the poore, nowe it remaines to intreat of the releeuing of poore by money.

What poore are to be releued with money.

IF the rule of charitie toward the poore were obserued, the establishing of statutes for releeuing the poore might be omitted.

In the daies of king Edward the sixt, the lawe appointed the ministers on holidaires to vse good perswasions to excite the people to extend their charitie to the poore, and to giue according to their degrees and deuotions; but in this obdurate age of ours, neither godly perswasions of the pastors, or pitifull exclamations of the poore, can mooue any to mercie: vnles there were a lawe made to compell them: whereby it appeareth, that most giue to the poore rather by compulsion then of compassion.

Those generally are to be deemed poore, which cannot liue without releife of the lawe.

It is called releife, because it is (*releuamen oneris*) an ease or lightening of the burden: nowe who knowes not that the poore indure many burthens, and that a little thing will ease where there is want or oppression.

A description of poore by
their Defects.

Such poore as should haue releefe in money are described by their	defects of	<table border="0"> <tr> <td>nature</td> <td rowspan="4">} as</td> <td>solde.</td> </tr> <tr> <td>sences</td> <td>blinde.</td> </tr> <tr> <td>members</td> <td>lame.</td> </tr> <tr> <td>Bodie</td> <td>not able to (worke.</td> </tr> </table>	nature	} as	solde.	sences	blinde.	members	lame.	Bodie	not able to (worke.
nature	} as	solde.									
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The last defect, *not able to worke* is an exposition of the former, as for instance.

There be many aged can worke, and there be some workes require more vse then labour, and may easily be done by the olde: and therefore by old is not meant such as be onely in yeares, but by reason of the imbecillitie of their age they cannot work, or liue of their worke.

There be some that want an eie, and yet can worke with the vse of one eie, and therefore by blind is intended such an one as cannot see at all to worke, or liue of his worke.

There be other that want a legge, and yet he may doe many works hauing the vse of his hands, and therefore by lame is meant such an one, as for want of his limmes he cannot labour, nor liue of his labour.

So long as there is any naturall or necessarie meanes left to liue, none must depend vpon the helpe of the lawe.

If a man hath strength he shall be constrained to worke to releue his want.

If poore parents haue children or grand-children of abilitie, they are by lawe to releue them.

If poore children haue father or grand-father of abilitie, they are by lawe to releue them.

Honourable is that lawe that prouides for the preservation of life, but miserable is that age, that must be compelled by penalty of lawe, to doe that it should extend by instinct of nature.

Ioseph nourished his father Iacob in his olde age when he was distressed, the father receiued his prodigall sonne, when he had consumed all, and therefore why should not parents and children tender one another, when their owne stockes be in distresse.

As

As the workes of nature should be done of necessitie, so the workes against nature must be forborne of necessitie, though there were no law: for this cause the heathen man thought it needlesse to make a lawe against parricide, because hee thought there was not any so monstrous to commit an act against nature: and if parents and children were naturall, there should neede no positive lawe to compell them to doe the workes of nature.

There is another word of defect giuen to the poore, of greater emphasis then the other (as Impotent) and such poore especially are to be releued with money: therefore it is necessarie to knowe howe far that word extendeth, for the better information of Overseers.

The signification of the word Impotent.

THe word Impotent is deriued from the latin and importeth as much as vnable: and such be deemed impotent by the law as be depriued and destitute of all meanes to liue, that they must either haue releife to nourish their liues, as the lampe must haue oyle to cherish the light, or els they must starue for want of releife as Lazarus did; and that is no better then murther, as one of the Fathers saith, *Si non paupisti occidisti.*

In the statute against vagonbondrie made in the 23 yeare of King Edward the third, Impotent (being opposed against strong and sturdie) is taken for weake or lame; and so it is commonly in vulgar acception: but the word stretcheth to a larger signification: for it includeth and comprehendeth all other defects of nature or necessitie.

Vnder this word Impotent is implied a disability by reason of	{	Decrepitie.
		Infancie.
		Natiuitie.
		Casualtie.
		Familie.

I. By Decrepitie, when a man is so olde that he is past labour. It is great reason that such as are yeelding to nature should haue some

some releefe to preserve nature.

II. *By infancie*, when poore orphans and others be left fatherlesse and motherlesse to the world, and by reason of their tender yeares, cannot worke, or be vnable to liue of their worke, it is fitte they should haue releefe: for if the bird will cherish her yong till they bee able to flie, wee are bound by nature to nourish these till they be able to shift.

III. *By natiuitie*, when any be tra-
duced with natiuall defects, } either of } witte.
members.

Of wit, as the ideot, or the naturall foole.

Of members, as those which be blind, dumme, lame, &c.

They which want witte to shift in the world, and those which cannot see, speake, or trauaile in the worlde, haue neede of some releefe to liue in the world.

I V. *By casualtie* where any be made vnable. { By aduenture } in { warre } maimed { in the Queenes
By misaduenture } in { worke } in some lawfull
By lunacie, being deprived of reason. (labour.

By infirmitie { Temporarie as { Visitation of sicknesse.
A running issue.
Any infectious disease.
Perpetuall as { the numme palsie.
bedrecie, &c.

There is none so voide of mercie, that will not comiserate these men, and releue them in some reasonable proportion according to their seuerall wants and necessities.

V. *By familie*, when a man is ouercharged with many young children, that though he toile day and night to keepe his family, (as Iacob did for Laban) yet he cannot maintaine his charge with his labour, therefore such an one is to be considered: for if a man in pittie will ease his beast which is oppressed with burthen, he must in nature releue his neighbour which is oppressed with charge.

There be diuers others which are made poore, some { by prodigalitie.
by casualtie { of fire.
of water.
by suertishippe.

But

But howe these are to be releued and by whome I referre to the statutes and your considerations; onely I will adde this in the end, that if you hold so many to worke as be able to worke, and ought to worke, you shall need the lesse money to distribute and giue away.

The lawe first provideth a stocke to imploy such and so many as can worke, and then appointeth money as a secondary meane to ease such as be vnable to worke: for indeede that which is gotte by a mans labour is a naturall releefe as the mothers brest is to the childe; and such as be chargeable to the towne which can liue in some measure either of their labours or otherwise, are no better then theeves: for they take it from others, to whome it iustly belongeth: and those which giue it, are guiltie as accessaries with the, if they knowe they may forbear it.

Who are to be put forth apprentises.

OVr ancestours did passe ouer many yeres before they would take them wiues, Iacob serued long for his wiues because he would not marrie vntill he had maintenance: but in this age, the poorer sort of men are straight inclined to marrie without any respect howe to liue: hereof it is that the world growes so populous and poore: for commonly the poore do most of all multiply children; therefore (because children though they bee blessings, are a burden to many poore men) we may further see into the excellencie of this lawe: for it doeth not onely provide summes of money to be taxed for a stocke to set the poore on worke, & for competent releefe to be giuen to such as be impotent, but also it appointeth summes of money to bee leuied for the ease of poore men which be ouercharged by putting forth their children: and if the philosopher would say that children were more bound to their tutors that teach them howe to liue well, then to their parents that gaue them life: howe much are they bound to pray for the Founders of this lawe, which provides they should be trained vp to some honest trade of life, when their parents for pouertie cannot performe it.

Anno 39. Eli-
beth. Regine.

The children of those parents which shall not
be thought able to keepe and maintaine them,
are by the statute to bee put apprentices vntill
they determine certaine yeares.

That is to say { A man } childe { xxiii. } yeares.
 { A woman } { xxi. }

In putting forth Ap- { The inclination }
prentises there must be { The placing } of the poore.
regarde had to { The necessitie }

To the inclination: for the poore are by nature much inclined to
ease and idlenes: and therefore they are to be put forth very time-
ly: for as a twigge will best bend when it is greene, so children are
fittest to be bound when they are young, otherwise by reason of
their idle and base educations, they will hardly hold seruice: but as
they haue wauering and straying mindes, so they will haue wan-
dering and vnstaied bodies, which will sooner be disposed to va-
grancie then actiuitie, to idlenesse then to worke.

To the placing: for there bee many Overseers, that without re-
spect of the facultie, honestie, or abilitie of the masters are readie
to thrust out poore mens children for apprentices, when either the
masters not beeing able to receiue them, will by some deuise or
hard intreatie prouoke the apprentices vnlawefully to depart; or
els the apprentice shall consume his time without experience of
his trade: if they bee thus posted off it will nothing at all benefit,
but rather increase the charge of the parish.

To the necessitie: for if parents haue sixe or seauen children, and
amongst them all there is one which by his labour is able to keep
himselke, and yeeld some releefe to his parents, to take away such
an one from them is a point of small pollicie: but rather put forth
those which are a burden and charge to their parents.

There be many other things might be inserted, but because the
worke is brought to more perfection by practise then the penne,
I will leaue the rest to your experience.

D 2 OBSER

OBSERVATIONS
for Overseers.

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2. *Their ouersight:* tender the poore but doe not tyrannize ouer them: for it is no more glorie to triumph ouer the poore; then to tread of a worme; it is better to deserue commendation by discrete gouernment, then exclamation by rigorous dealing.

There be many in this office which be too milde, and that is a meanes to animate the idle: for where the officer hath not a countenance mixt with some austeritie the poore will presume too much of libertie.

There be others are too busie, which haue no felicitie but in rating, reuiling, and abusing the poore: and therefore they are condemned, according to that saying of Salomon, *a busie bodie is hated.*

The poore of all others are most vtractable, but an officer must sometime consider what the wise man saith, *It is the glory of a man to passe by an offence*; and let it suffice that God doth punish them with pouertie, though man doeth not alwaies crosse them with seueritie.

There are others so high conceited, that they will hardly incline to consult with their fellowes, but will beare the whole sway; it was one note of insolencie obserued in such an Overseer, who
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being to subscribe his name to an ordinarie passport, he could not be content to write as all wise men vse, his name, and title *overseer*, but in a glorious manner he confirms it thus: *per me R. L. capitulum pelagium.*

Men that are equall in office should not be captious in conferring or consulting one with an other, but when every one hath delivered his opinion, let his speech be preferred, which accordeth most with reason, and consisteth best in action for the benefit of the common-weale.

3 Some Actions incident to their office which before may be omitted, and now not amisse to be remembered.

1 Let your Taxations be made as well with discretion as affection, and indeavour to proportion the rates by the necessitie of the poore, and not the poore by the direction of your rates: for if you taxe tenne shillings a weeke more then neede, and then giue largely because there is enough, you shall increase the number of the poore, and nothing decrease the charge of the parrish.

2 The Law is made to ease and extenuate the penurie of the poore, and therefore as one of the fathers saith of temperate men, *Sumi debent alimenta ut medicamenta*, they must take meate like medecines to refresh and not oppresse nature: so say I of poore men, they must haue releefe for necessitie, much lesse superfluitie.

3 To relecue such by pretence of the law which may forbear it by intent of the law, is a direct course to nourish them in idlenes which take it: to robbe others of releefe that want it: to wrong those of their money that pay it, and to condemne them of oversight which dispose it.

4 To inquire after poore is the next way to procure poore: for such is the impudencie of this age, that many will dissemble their estates to haue releefe, if you doe but examine their estates to see if they want releefe: and some will sue to be recorded in the booke for the poore when they are better able to contribute to the poore.

5 Ioseph by foresight did good to an whole countrey in laying vp of corne: the pismere doth hoard vp corne betorehand to serve for a hard season: therefore learne by the example both of reasonable and vnreasonable creatures to be prouident in time of

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yeare, to buie corne, woode, coles, and other necessities, at a reasonable price for the benefit of the poore, and that wil be a meane to restraine them from straying to woods, breaking of hedges, and many other abuses.

6 It is a renowne to any nation to haue no common, sturdie, or wandering beggers. The *Dutch-man* cannot indure a begger in his countrey. It is so shamefull a life that *Sirach* may well say it is better to die then begge. Yet because the impotencie and impediments of some will stirre vp many to mercie, more by the sight of their persons then otherwise, and for that many fragments would be cast away, which many of these are glad to come by; our Law for good considerations hath giuen authoritie to Overseers in their discretion to license some beggers within the parrish, therefore they should be carefull to obserue the tenour of the law, to containe such as they license within their limits, and to punish such which wander out of the parrish according to the Statute.

7 When Obadiah hid many prophets in a caue, he did bring them bread and water: he which keepes his dogge in a string will giue him somewhat: and therefore if the poore be barred of the benefit of begging, and you which be Overseers supplie not their necessities at home, you are guiltie of their deaths if they perish for want of prouision: for when they might go abroad and begge of others, it was their sinne to denie releefe, as it was the rich mans sinne, not to giue when Lazarus begged at his doore, but since the Law hath committed the ouersight of the poore to you, it is your sinne if you suffer them to perish for want of succour.

8 As the law hath giuen Overseers authoritie to taxe men, so it prouideth a remedie to recover taxations by way of distresse, &c. therefore if you abridge the poore of their dutie, rather then you wil distrain the rich for displeasure, you deserue double punishment.

9 If euery one be rated equally according to their estates, let euery one pay their rates, though their be sufficient beside for the poore: when the willing and the weaker sort haue paid their due, they are iniured if the backward and better able be forborne; because they are not equally vsed: therefore the arrerages and remainders would be leuied for two reasons: 1. for example sake, least others be animated by so bad a president to become backward

ward in paying their due. 2. For the good of the inhabitants: for if there be a surplusage left and collected, it wil somewhat ease and abate the taxation for the yeare following.

10 Distresses would be taken of such things (if it be possible) as may be inseparable, portable, and saleable: and if they can not conueniently be had there is a more speedie course to be taken: for vpon returne of defect of distresses by the Ouerseers, the magistrate may commit the offendours to prison, there to remaine without bayle or maineprize vntill their dutie be paide.

11 As the authoritie of the Ouerseers is great, so the penaltie which the law inflicteth is great, if they be negligent in the works of their office, or refuse to yelde account of their actions at the discontinuing of their office: therefore, as you will discharge a good conscience before God, and auoide the daunger of law amongst men, haue a speciall care to execute your office.

Homines hominum causa esse generatos.

A prospect for rich men to induce them to giue to the poore.

THat we ought to giue, is manifest
by many reasons drawne from the

Creator.
Creatures.
Lawes.

1. The Creator.

1 God is called *Deus à dando*: because he giueth all things. And if God in mercie giue vs all, shall we want mercie to giue to others.

2 He which is Lord of all, can take vs from all, as he did the glutton, or take all from vs, as he did by Iob; and therefore let vs giue as God willeth vs.

2. The

2. The Creatures } Motiue.
 } Vegetatiue.
 } Insensible.

1 Motiue creatures bewray their glorie in giuing: for the Sun, moone, and starres giue their light to the world for the benefit of man.

2 Vegetatiue creatures shew their goodnes by giuing: for trees, plants, hearbes, &c. they yeeld fruit for the vse of man.

3 Insensible creatures are beneficial to man: for the fire giues his heat, the earth yeeldeth corne, grasse, and great abundance of other things.

If these Creatures giue in their kinde, much more ought man for whome they were made: and if creatures giue for the vse of man, shall one man refuse to giue for the good of an other.

3. The Lawes } Naturall.
 } Morall.
 } Politicall.

1 By Naturall law we ought to giue in respect of } Natiuitie.
 } Humanitie.

In respect of Natiuitie } Carnall.
 } Spirituall.

By carnall natiuitie, we are conceiued and traduced in sinne: we haue all one entrance into life and egredience out of life: and therefore beeing all by birth no better then an other, why should not one doe for an other.

By spirituall natiuitie, we are all brothers in Christ, we are begotten all with one spirit, we haue all one God to our father, one Catholike church to our mother: and therefore why should not one brother doe for an other.

In respect of Humanitie { 1. If euery creature in his kind will compassionate an other, much more ought we to haue a fellow-feeling of our owne flesh.
 { 2. If a good man is mercifull to his beast, is not he worse then a beast that will be mercilesse to his brother.

2 By

2. by Morall law we ought to giue in regard of

{	1. promises	{ of rewardes	{ Temporarie.
			{ Eternall.
{	2. presidents in	{ of punishments	{ by malediction.
			{ by condēnatiō.
{	2. presidents in	{	Christ.
			Patriarkes.
			Apostles.
			All good professors.

These temporarie rewardes are promised. He which giueth to the poore shall not lacke,saith Salomon; hee shall haue deliuerie from his troubles in the time of need,saith the Psalmist. So that is true which Augustine saith,he which giueth to the poore gaineth by it,as the husband-man hath an eare of corne, for a kernell of graine.

This eternall rewarde is promised amongst the beatitudes, to him that perfourmed the workes of charitie, *enter the everlasting kingdome:* and this eccho sounded in the eares of the faithfull seru-
uant, *enter thy masters ioy:* and what thing in all the world can pleasure vs, if we be excluded the kingdome of heauen and the ioyes thereof.

Let vs giue for feare of punishments } of malediction.
 } of condemnation.

Of malediction: for he which doth not giue to the poore shall haue many curses, as appeare in the prouerbs; and the curses of the righteous many times auaille as it did with Eliah.

Of condemnation: for it is said to the wicked which wanted the workes of charitie, *goe ye into eueralsting fire:* as ye haue example in Diues who went to hell for his hardnes.

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many pre-
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		Apostles		
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- 3 Politicall law should moue { the lawe maker.
vs to giue in respect of { the benefit of the lawe.

Of the lawe maker: if the Athenians prospered by the lawes of Solon, or the Lacedemonians by the lawes of Licurgus, or the Israelites by the lawes of Moses: then Englishmen cannot but prosper (as in many other) so in this last good lawe for prouision of the poore enacted by their Prince: and therefore if we ought to obey a tyrant if he did rule, much more ought we to yeeld obedience to the lawes of so godly a gouernour.

The benefit
of the lawe
doeth ap-
peare foure
waies: for it

- 1 Represseth idlenesse and prouideth to sette the poore on worke, & to releue such as cannot worke.
2 Extirpeth infinite swarmes of rogues and vagabounds which wandred vp and downe to the great danger and indignitie of our nation.
3 Compelleth vs but to releue the poore of our own parish, whose conditions and estates we know: whereas before wee gaue to all passengers, which peraduenture were readie to cut our throats, if oportunitie serued.
4 Appointeth vs to a certainty of our gift, before we gaue we know not what, nor to whome, now we paie but that we are taxed, and that to our owne poore neighbours, such as dwell in towne with vs.

In what manner and measure we

must giue to the poore.

We must giue { 1. liberally } for { Christ himselfe did sit ouer a-
2. willingly } gainst the tresurie, to see how
3. readily } liberall, willing, and ready the
people were to put into the
tresurie.

Giue

Giue liberally { the giuer } for he which giueth to the poore len-
in respect of { the gaine } deth to the Lord, and shall we not lend
him liberally which giueth vs all.
for the more we minister, the more it
multiplieth; like him, which the more
seed he soweth, the greater croppe of
corne he reapeth.

Giue willingly { the workes } of charitie.
in regarde of { the wordes }

Of the workes of charitie; for the will is the worke in euery a-
ction, as the roote is the life of euery plant: and whatsoeuer a man
giues if it be against his will, it is no worke of charitie but iniqui-
tie. The gift may doe good amongst men, but the will condemnes
the giuer before God.

The words of { beneuolence } it signi- wel-willing, which teach-
charitie are { fied } eth vs to giue with a wil-
phrased by { Almes } mercie, which argueth we
the names of { } ought to giue in fraternal
comiseration.

Giue readily in respect of { our owne natures.
others necessities.

Of our owne natures: for if we haue a will to doe good, and be
not ready to execute it, corruption will infect and alter our affe-
ctions by delay, as the flie will putrifie the ointment if it be let a-
lone: therefore this readinesse of giuing was commended in the
Corinths by S. Paul.

Of others necessities, much comfort commeth of readie giuing
when many perish by delaie in giuing: the wounded man had
much comfort, because the Samaritane was readie to doe him
him good: but Lazarus did perish because the rich mans crummes
were not readie to releue him: and therefore Timothy was willed
to charge such as were rich to be readie to giue, laying vp a good
foundation, &c.

These reasons may perswade vs to giue, if we haue grace, and a
thousand more be superfluous if we want grace. God hath giuen
riches to many to see howe they will vse them, and he hath made
many poore as his instruments to prooue them.

A Patterne for poore men, to prouoke them to labour for their liuing.

We ought to labour
by reasons taken from

{	Creatures	{ Elementall.
		{ Vnreasonable.
{	Lawes	{ Reasonable.
		{ Diuine.
		{ Humane.

1 Elementall creatures giue vs example of labour: for we see by dayly experience that the firmament it selfe is moouable, the sunne, moone, and starres are stirring; and therefore we are not worthie to liue if we incline not to labour, when these creatures giue vs light to labour.

2 Vnreasonable creatures

{	Imploied.
{	Idle.

Vnreasonable creatures beeing imploied are a patterne to vs; the glasse-worme spinneth filke, the spider weaueth a webbe, the bees till the flowers, the ant prouideth corne, and shall men refuse paines to endeaour to liue.

Vnreasonable creatures beeing idle, may make vs eschew idleness: for the drone which liueth vpon the bees, the caterpillar that liueth on the fruit, and the boudes that liue on the malt, they are all by nature abhorred, and shall not men which neglect their labour to liue of others be much more odible.

3 Reasonable creatures

{	Christians.
{	Heathens.

All good Christians are ensamples to vs of labour.

As for example

{	Adam did dresse the garden.
{	Noah did plant a vineyard.
{	David kept sheepe.
{	Paul laboured with his handes.

If Patriarkes, Prophets, and Apostles doe labour, shall we liue idely: and if all men be enioyned to labour in some lawfull vocation, shall the poore refuse to take paines which of all others haue neede to worke.

Heathens did euer best like a laborious life, and therefore Solon saide, that such as did deuoure and no way aduantage a common-wealth, were not worthie to liue; *non vivit qui nemini vivit*, saith Seneca, he which liues not to doe himselfe good liues not at all.

As by the statute of Queene Marie none might begge openly but such as did weare a badge, that they might be knowne to be beggers, anno 1. & 3. so by the lawes of the Romanes none might wander in the streetes without a badge of their occupation, that it might appeare whereby they liued; so detestable an inconuenience was Idlenes in all ages.

Every one ought to labour by the Lawes

{ Diuine.

{ Humane.

By the Diuine law we ought to labour. As wine and drunkenesse began both in Noah; so sin & seruitude came both with Adam: for he did no sooner fall but this was imposed as a punishment vpon him; *In the sweate of thy face shalt thou get thy living.*

Therefore we must not looke to be fedde with a rauen like Eliiah, or to liue of the honye like the drone, or to liue of reliefe like the idle, but we must take paines, and lay to our helping hands, as well as say, *Lord helpe vs.*

He that will not by labour releeue nature, is not by law worthy to haue to refresh nature: therfore S. Paul saith, he that will not worke let him not eate.

Who would liue vpon almes that hath any thing of his owne, nay rather striue of a little to giue something, then hauing a little, to take any thing, considering what is written, *It is a better thing to giue then to receiue.*

By *Humane Lawes* we ought to labour and not liue idly, as appears by our owne nationall Statutes:

The last Statute prouideth a stocke to set
 instant { the poore on worke, to the ende they might
 liue by labour. Eliz. 19.

The Statute of Edward the third did
 forbidde any to giue releefe to such as
 were able to worke. Ed. 3. ann. 23.

The Statute of king Henrie the 8.
 did appoint that these idle and sturdie
 persons should be whipped and bound
 precedent { by oath to goe to the place they were
 borne. Hen. 8. ann. 22.

The Statute of king Edward the 6.
 did prouide that these idle wanderers, in
 token of vagrancie should be marked
 with the letter V. and the presenters
 might take them for slaues, and feede
 them with bread and water. Ed. 6. cap. 3.

Therefore seeing Idlenes is so condemned, by example of all
 creatures, by obseruation of all ages, and by prescription of all
 lawes, let euery one strue to liue of his labour, and not vpon re-
 leefe, considering it is commanded by God, compelled by law, im-
 itated of the godly, and commended of all good men.

23 AP 57

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